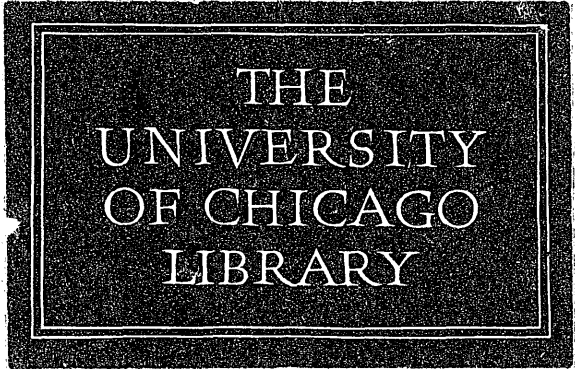


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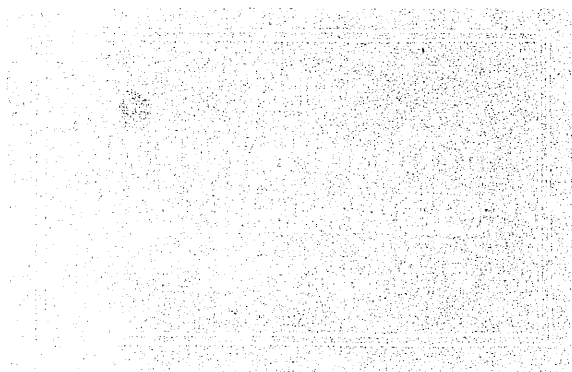
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OUTLINES
OF
THE DOCTRINE
OF THE
NICHIREN SECT.

NISSATSU ARAI.



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PORTRAIT OF NICHIREN,

the Founder of the Nichiren Sect, one of the Buddhist Sects in Japan.



The portrait shows very well Nichiren's virtuous countenance. It is copied from one preserved in the Temple of Minobu which contains the sepulchre of Nichiren and is the head of all temples of the Sect. When Nichiren was still yet alive, one of his noble believers called Sanenaga Hakiwi let a painter sketch his portrait. The portrait thus sketched is that one which is now preserved in the Temple of Minobu.



OUTLINES
OF
THE DOCTRINE
OF THE
NICHIREN SECT.

BY
NISSATSU ARAI,
THE LATELY LAMENTED DAI-SÔJÔ.

WITH THE
LIFE OF NICHIREN,
THE FOUNDER OF THE NICHIREN SECT.

EDITED BY THE CENTRAL OFFICE
OF THE NICHIREN SECT,
TOKYO, JAPAN.

YEAR XXVI of MEIJI.
(1893 A.D.)

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PREFACE.

Sâkyamuni Buddha wanted to teach the Truth in accordance with the different degrees of the intellectual power of those, to whom he came in contact. So he set up various doctrines : some are called the great vehicle doctrines and another the small vehicle doctrines while some are called the real doctrines and another the temporary doctrines. But the aim, for which they were taught, is one and the same : to let the living beings unfold their innate Buddha-intellect and to let them recognize the Paradise in this earthly world.

The early Buddhists divided the promulgation of Sâkyamuni's doctrines into three periods. The first of them is called the Period of the True Laws, the second the Period of the Image Laws, and the third the period of the Latter Day Laws. The Period of the True Laws corresponds to one thousand years just after the Departure of Sâkyamuni from this world ; the Period of the Image Laws corresponds to one thousand years after the Period of the True Laws ; and the Period of the Latter Day Laws contains ten thousand years after the Period of the Image Laws. During the first thousand years or the Period of the True Laws, Buddhism prevailed in India ; during the next thousand years or the Period of the Image Laws, it prevailed in China, Corea and Japan ; and after these two thousand years it left no traces in India and almost

disappeared in China, while it was flourishing in Japan alone. The laws or doctrines fit and requisite for the Period of the Latter Day Laws are those found in the Holy Book of the Lotus of the Good Law. One, who established a new Buddhist Sect in promulgating the doctrines of this Holy Book, was a priest called Nichiren. The Sect founded by him has been known by the name of the Nichiren Sect. In one of his religious works Nichiren says: "Indian Buddhism came to the East. Japanese Buddhism will certainly go to the West." It just now happens that a great congress of Religions is opened in the city of Chicago in the United States of North America. We are happy enough to have an opportunity of making Nichiren fulfill his words, in sending this petit pamphlet, in which Nichiren's portrait and life as well as the outlines of the doctrine of his Sect are contained.

THE EDITOR.

Tôkyô, Japan.

August, the 26th year of Meiji (1893).

LIFE OF NICHIREN, FOUNDER OF THE NICHIREN SECT.

Two thousand one hundred seventy-one years after Sâkyamuni Buddha's Departure from this world, that is, 1222 A.D., there was born in Japan a great religious hero who in his manhood brought forth a great revolution in the religious community of his age. This hero is known to the posterity by the name of "Nichiren," that is, "Sun Lotus." He founded a new sect of Buddhism which is called the Nichiren Sect after his name. He was a native of a small village called Kominato in Nagase a district of the province of Awa. He belonged to the Fujiwara clan and his family was called Nukina. The name of his father was Shigetada Jirō. When twelve years old, Nichiren entered the order of priests; being sixteen years old he shaved off the hairs of his head. After that he visited Buddhist teachers in various places in order to inquire after the true doctrine.

It being long since Sâkyamuni Buddha had departed, there were many errors and faults in the then prevalent explanations of the Buddhist doctrines. What were said by the founders of the various sects were not to be entirely relied on. There were then the Tendai sect, the Shingon sect, the Zen sect, the Jōdo sect, etc. These sects were to be classed into two groups. One group taught the reliance of a devotee on his own power, while the other taught the reliance of a devotee on the Buddha's power. The former became too high and speculative for men of ordinary intellect while the latter degenerated into vulgarism and sentimentalism and was marked with extreme pussillanimity. Both

went out of the right way shown by Sâkyamuni. The people and the State were on the point of being brought to ruin.

Such religious conditions of his age caused Nichiren to think that there was no better method for knowing the true doctrine than to seek it both in his own mind and the holy books. Then he excluded himself out of the social intercourse and confined himself in a Buddhist library; he read all holy books for many times which was not an easy task. At the end he found out that the reason why Sâkyamuni descended on this world is to be found only in the Holy Book of the Lotus of the Good Law; and he determined that the good doctrines in this Holy Book alone are fit to make the people and the State quiet and peaceful while they could enable him to revolutionize the religious community of his age. So he set out for his great mission.

Then he was thirty-two years old. It is his characteristics that he infused the idea of nationality into his new principles. Therefore the works written by him bear such titles as these: "To gaurd the People and the State," "To set up the Good Law and to make the State peaceful," etc. Among the rest the work "To set up the Good Law and to make the State peaceful" is most full of the idea of nationality. Seeing the danger of Japan to be invaded by the Chinese Mongols, Nichiren wrote this work and offered it to the *de facto* government of that day. A family called Hôjô was then in possession of the sovereign right of Japan, while the Imperial House was nominally standing. In this work Nichiren says that the prosperity or decline of the State depends on the truth or falsehood of its Religion, and that the ruling society and the ruled society of his age were both committing errors as regards religious affairs. He insists on the necessity that the true Religion must be substituted for the false one in order to make the State peaceful. He defies the authority of the government. For writing this grand work, he is to be said to have dropped the boiling blood to use it for ink and to have taken out the

iron-like bones to use them for pens. This grand work is consisted of more than ten thousand Chinese characters. Its arguments are sharp and deep; the phrases and sentences are vivid and fiery; and the quotations are well chosen and exquisitely employed.

Indeed Nichiren appeared after all the great religious founders. His mission was to suppress all the then prevalent sects of Buddhism. His enemies were so much enraged that he was successively persecuted and exiled. But he was not frightened. He thought the blessings of the State so much that the danger of his life did not trouble his mind. Nay, he recognised a sweet food and a delicious drink in the tools of punishment and execution.

The situation of Japan of Nichiren's Age was very much similar to that of the Frankish kingdom at the last days of the Merovingian dynasty. The last kings of this dynasty were good-for-nothing. The state affairs devolved on the mayors of palace, of whom the most famous was Charles Martel. At his time the kingdom was invaded by the Saracens. He defeated them and forced them back to Spain. Who was his son? Was his son not that Pepin who dethroned his master in order to make himself the ruler of the kingdom? At the time of Nichiren Japan was *de facto* ruled by the Hôjô family. The chief of the family, to whom Nichiren offered his grand work, was called Tokiyori. His ancestors deposed and exiled many emperors. His son Tokimune defeated the hundred thousand Chinese Mongols who dared to invade Japan. The strength and authority of the Hôjô family are well to be compared with those of Charles and Pepin. It was the blessing of the Imperial House that any one of the chiefs of the family did stop short of Pepin's audacity.

Besides, the Hôjô family believed in the Zen sect which had the tendency of making no difference between the Buddha and the vulgar people and between the sovereign and the subjects. There-

fore this family was religiously Nichiren's first and greatest enemy. He in vain forced this family to suppress all sects without the exception of the Zen sect. It is out of question that he met great difficulties. But his efforts were not fruitless.

At the age of sixty-one, Nichiren entered the state of Nirvana. This event happened six hundred and twelve years ago. His best disciples then numbered more than forty. They all shared his difficulties. The religious works left by him number thirty or forty volumes. They are now all extant. At present the Nichiren sect has five thousand "tera" or temples, seven thousand priests and more than two millions of believers. Among the "tera" or temples the largest ones are all those to which Nichiren had some personal concerns. Some biographical critics call Nichiren the oriental Luther. We can not give a credit to this comparison, for it arises from the superficial investigation of Nichiren's character and mission. One who wants to know how high was his virtue, how profound and extensive was his learning, how heroic and grand was his character, and how gigantic and epoch-making was his mission, needs only to read his works. Nichiren says: "If my benevolence is really great and extensive, the Holy Book of the Lotus will continue predominant even for a million years after now." And also he says: "Indian Buddhism came to the East. Japanese Buddhism will go to the West." We now see that his words are to be fulfilled.



OUTLINES OF THE DOCTRINE

OF THE

NICHIREN SECT.

I. BUDDHA-NATURE OF MAN.

If a vessel inclines, the water in it overflows : if a State is not tranquil, the individuals in it find their persons in danger. Therefore the original doctrine of the "Holy Book of the Lotus of the Good Law"* expounds the eternity of all countries and the original enlightenment of all living beings, and wants to make all living beings lead their present life easily and have their future life delivered from pains. Consequently, whenever Nichiren, the founder of our Sect, opened his mouth to preach, he used to say that it is the merit of our Sect "to set up the Good Law and to make the State peaceful." Well, the State prospers by the Law, and the Law is made worthy by men. It seems then the prosperity or decline of the State depends merely upon whether the doctrines of its Religion are true or not. If it be so, let us promulgate the Good Law faithfully and seek out the peace and tranquility of our State. What is meant by the Good Law ? It is nothing else than the collection of those doctrines which are taught in the original part of the "Holy Book of the Lotus of the Good Law" (本門壽量妙法蓮華經). This Holy Book† consists of two parts, origi-

* The Saddharma-pundarika-Sūtra.

† The phrase "Holy Book" is hereafter substituted for the long title of this Buddhist book.

nal and subordinate. The original part treats of the original Buddha and the original real state of all living beings, while the subordinate part treats of the subordinate Buddha and the transient state of all living beings. There are two states of the Buddha. One is the original Buddha and the other is the subordinate Buddha. The original Buddha is the Buddha originally enlightened while the subordinate Buddha is the Buddha who has attained at enlightenment after study and meditation. The real state of all living beings means the real state of things perceived by the intellect of the Buddha, that is, the state natural and proper to all living beings. The real state of things is void and indifferent. All phenomena, mental and material, in all the times and all the spaces, are to be considered as contained in the person of any single individual, as his physical features and mental states. The difference and variety among all living beings are to be extinguished as the false representations. Think so, and there is the Truth: all living beings do then appear in their real original state. They are the Truth itself.

This Truth exists through all the times, past, present and future; and pervades through all the spaces, up and down, right and left, front and back, and so forth. Look up and there are the sun, the moon and millions of stars; look down and there are mountains, rivers, plants, trees and minerals; between the heaven and the earth there are human beings, beasts, birds, reptiles and insects; all these things and phenomena are nothing else than the mere state of our "individual self." A mere thought contains all phenomena; between the external world and our "self" there is not any difference to be found out. If this Truth be known, we are said to have attained at the "Great Self," that is, the perfect state of enlightenment. This attainment is explained through the Buddha's mouth in the Holy Book: "I have really been the Buddha of original enlightenment since very remote times."

When Sâkyamuni, the founder of Buddhism, was thirty years old, he for the first time perceived that he had been, as said above, the Buddha of original enlightenment since very remote times. Sâkyamuni after this perception is called the subordinate Buddha, while he, as the Buddha of original enlightenment since very remote times, i.e. as the personification of the Truth, is called the original Buddha. Then wishing to teach the vulgar people that any one of them could become Buddha, Sâkyamuni lectured the doctrines contained in a holy book called Keron-kyo.* But they being not wise enough to understand it entirely, he was obliged to teach them for more than forty years about the disciplines, the practice of which should be preparatory for making them understand its true meaning. When he was seventy two years old, he was able to put his former design in execution. What he then taught in the first chapter of the Holy Book is as follows: "It is only Buddhas who can with the Buddha investigate the real state of things." The real state of things means the real state of things in all the times and all the spaces. All things and all phenomena in all the times and all the spaces—they are in essence each originally identical with the Buddha, and keep in themselves the three bodies of the Buddha, viz. the spiritual body, the compensation body and the transformation body. The Buddha's spiritual body is the Truth itself, his compensation body is the Intellect which can find out the Truth, and his transformation body is the object of worship to the vulgar people. All things and all phenomena being originally identical with the Buddha or the Truth, they are eternal and unchangeable and their true nature is one and the same. The vulgar people perceive variety in things, but Buddhas perceive identity in things. The perception of variety in things rises from the confusion in the minds of those who look at things. Things in themselves are not mutually different. Identity perceived by Buddhas in things is the real state of things, that is,

* The Buddhahâvatamsaka-mahâvaipulya-sûtra.

the Truth itself. Sâkyamuni fearing that such reasons could not be understood by the vulgar people, put the Truth in his person in order to let them see it there, and addressed to them as follows: "Now, these three worlds—the mortal world*, the material world and the spiritual world, are all of my own possession; all living beings in them are all my own children." According to his opinion, all mountains, all rivers, all lands, and all kinds of flora and fauna are identical with his own person. Therefore, the three worlds, mortal, material and spiritual, are said to be of his own possession. And also all living beings in these world are said to be his own children. By calling all living beings his own children, he meant that they are merely the images and transformations of his own body. This reason was not known by him until he was thirty years old. Therefore, in the above quoted sentence he says: "*Now*, these three worlds....." This one word "*Now*," implies that he had been ignorant of his original enlightenment until that time, and recognised it for the first at that time. Therefore the Holy Book says: "The Buddha begins really to know and perceive the real state of the three worlds, mortal, material and spiritual." As regards knowing and perceiving, it is certain that the real state of things or the Truth was not clear to Sâkyamuni until then. But as regards the real nature of Sâkyamuni, we must say that he had already been perfectly enlightened since very remote times. Therefore he himself says: "I have been the Buddha of original enlightenment since very remote times."

Therefore it is false and illusive to think that Sâkyamuni sixteen feet high and possessed of thirty-two glorious features is the true Buddha. Sâkyamuni in this sense is not the true Buddha, but merely a delusive image. What is then the true Buddha? The true Buddha is that Sâkyamuni who has been immemorially enlightened enough to know the identity of all things with

* Technically called the world of appetites.

one another, and the sameness of his own person with the external world; he is that Buddha who identifies a mere thought with all things in all the times and all the spaces; he is that state of the Mind in which the Truth and the Intellect cease to be two and mutually different. If this is the case with Shâkyamuni, it must not be otherwise with the vulgar people. As all things in all the times and all the spaces are nothing else than the images of Sâkyamuni, so all things in all the times and all the spaces are nothing else than the images of any individual person. As Sâkyamuni takes all living beings for his own children, so any individual person can take all living beings for his own children. The Buddha and any vulgar people are one and the same: the Buddha is the vulgar people while the vulgar people are the Buddha. In a holy book called "Kegon-kyô," it is said that the Mind, the Buddha and the vulgar people are not different from one another though they have the different names and appearances.

As said above, since any vulgar person is the Buddha, the country where he lives is the paradise inhabited by all Buddhas. Therefore the Buddha says: I am always in this low world of evils.*" And also he says: "I am always on the Vulture Peak." These words of the Buddha signify that this world, though full of evils apparently, is in reality not different from the paradise of all Buddhas, which is illuminated with Glorious Light.† This world, which is full of evils, seems to be a world of fire to the eyes of the vulgar people, while it is recognized by the Buddha as the peaceful and happy place inhabited by the beings of superior order. Is this world pure and full of pleasures, or dirty and full of pains? The solution of the problem merely depends on the confusion or enlightenment of any man's mind. The world seen by the Buddha and the world seen by the vulgar people are in reality not two but one. When enlightenment is attained at, all the worlds are found

* Technically called "the Saba world, i.e. the world of endurance.

† Technically called "the Calm Light."

equally glorious and splendid. The first greatest mission of Sâkyamuni in this world is to make the vulgar people unfold their Buddha-intellect and get pure and clean in their nature.

When the vulgar people can once unfold their Buddha-intellect, they can perceive the real state of this world of evils, that is, the glorious state of the world of eternity. Hence to show the identity between the world of evils and the world of glory, to explain how to become Buddhas, to open the road of salvation, and especially let the vulgar people become Buddhas in their present life,—this is the mission of the Nichiren Sect. Therefore the founder of this Sect says in his work “Honzon-syô,” i.e. “the object of worship” as follows: “The world of evils is now free from the three calamities of Conflagration, Wind, and Deluge, and get rid of the four epochs of Creation, Existence, Destruction, and Voidness. So it finds itself changed into the Paradise. The Buddha did not die in the past time and will not be born in the future. He is one and the same with those whom he teaches to be enlightened. His mind contains all phenomena in all the times and all the spaces.”

Therefore when Nichiren began to promulgate his doctrines he drew up an essay called “Risyo Ankoku Ron,” i.e. “Argument as regards the Setting-up of the Good Law and the Pacification of the State,” which he offered to the government of that time in order to let it believe in the Good Law and keep up the tranquility of the State. The peace and prosperity of an individual necessarily depend on those of his family and those of his family necessarily depend on those of his State. On the contrary, when the State is not peaceful and prosperous, its families and individuals can not be peaceful and prosperous. The world of evils is the world of Buddhas. It is the world of Glorious Light. But the vulgar people are not enlightend so that they can not see the paradise of Glorious Light, into which they are actually entered. Their minds being confused, they give the rise to the four passions of Avarice,

Anger, Folly and Pride, and find themselves fallen into the painful regions of Birth, Old Age, Disease, and Death, so that they are obliged to pass through a series of transmigrations in the world of evils burnt up by great fire in the times past, present and future. These troubles, pains and miseries are those which the vulgar people voluntarily seek out for themselves, but not those which are proper and natural to the real state of the world of evils, since the real state of the world of evils is free from them altogether. Sâkyamuni explaining the real state of this world says: "This my region is Peace and Rest."

This world is indeed the region of Peace, Pleasure, Purity and Cleanness, and is free from Sadness, Sorrow, Pains and Troubles. The Buddha says: "We are peaceful and happy in the present life and shall go to the Good Region in the future." The inhabitants of the world are destined to be fortunate in accordance with this saying of the Buddha. But they have got the bad habits of illusion and confusion which pursue them into the close nets of absurd imaginations and false thoughts. Alas! they groan in the nets from which they can not easily get out again. If a man unfolds the Buddha-intellect, the world displays itself in its real state, that is, transforms itself into the paradise of Buddhas and Glorious Light. Therefore those, who wish to unfold the Buddha-intellect and to enjoy the spiritual pleasures, ought at once to believe in the Good Law of our Sect. Try to throw away the temporary and false doctrines taught by other sects and to embrace the eternal and true doctrines which are contained in the Holy Book! Then it is sure enough that the heaven and the earth are peaceful and prosperous forever; that the order of things is kept in harmony; that the climate and temperature make themselves fit to the health of man and to the production of land; that this world becomes the paradise of Buddhas and Glorious Light; that all the nations live in peace with each another as if they were brethren; and that there is no single disatisfied person to be found in this wide world.

The result of believing in the Good Law is of such nature. Don't doubt the merits of the Good Law ; just merely put them in action before inquiring after them. Come! let us believe in the Good Law.

The promulgation of the Buddhist doctrines has been divided from the earliest times into three periods. The last of these periods is called the Period of the Latter Day Law. Nichiren thought his own time to be the Period of the Latter Day Law, in which the doctrines in the Holy Book must be promulgated. So he began to promulgate these doctrines in 1252 A.D. Then the false and temporary doctrines had been entangled with the true and original ones and the belief of the Buddhists in the Buddha was not pure and undivided. Not helping to look at the errors and confusions of the vulgar people, Nichiren took great pains for the promulgation of the Good Law. However, not only he found that they could not easily adopt it, but also that there were many opponents and enemies raised against him in order to disturb him in his mission. The difficult situation in which he now found himself, very well coincided with that which was foretold by Sâkyamuni two thousand years ago. In the Holy Book he says : The Law has many opponents and enemies even now when I find myself in the world. It will necessarily have much more opponents and enemies after my departure from the world." Now being determined to stake his life for the promulgation of the Good Law, Nichiren addresses to the Buddha as follows :

" The Holy book of our Sect, be it good or bad, to despise and cast it away is the action proper to the beings of the hell. Suppose that there is an emperor who says to me that if I cast away the Holy Book and take up the religious books used by other sects, he shall deliver me the sovereignty of the empire ; and also suppose that he says that he shall cut off the heads of my father and mother unless I do merely repeat the Buddha's name as the adherents of the Pure Land Sect

do in order to be born in the Pure Land after death. Even such a benefit and such a trouble can not make me give up my belief in the Holy Book unless my reasoning is out-reasoned by a wise man. Such a wise man cannot be easily found out. Other benefits and troubles cannot make any impression upon my heart and mind. I want to be the pillars for Japan; to be the eyes for Japan; and to be the ship for Japan. This demand I will never change; this oath I will never break."

Thus making an oath Nichiren founded a new religious sect, called "Nichiren Sect" after his name, or called "Hokke Sect" after the title of the Holy Book.

II. THREE SECRET LAWS.

The Nichiren Sect sets up three Secret Laws. They are as follows:

1. "Honzon" or the chief object of worship.
2. "Daimoku" or the title of the Holy Book of the Lotus of the Good Law.
3. "Kaidan" or the place for learning moral precepts.

What the Sect takes for the chief object of worship is a hanging chart called "Great Mandala." The Mandala is identified with Sâkyamuni and the Truth. In its middle part there are inscribed these seven Chinese Characters: 南無妙法蓮華經. The group of these seven characters is called the "body-in-general" of the Buddha while the beings arranged on both sides of these seven characters are called the "bodies separate of the Buddha." These beings are the representatives of the ten worlds of living beings. The ten worlds represented by them are as follows:

1. The world of Buddhas.
2. The world of Bodhisattvas or wise beings.
3. The world of singly enlightened beings.
4. The world of beings of low understanding.
5. The world of deities.

6. The world of human beings.
7. The world of evil spirits.
8. The world of beasts.
9. The world of hungry devils.
10. The world of infernal beings.

These ten worlds when looked at as regards their degrees of enlightenment are called as follows :

1. The state of the Mind where the Intellect and Virtue are perfectly attained at.
2. The state of the Mind when one can save both himself and others from evils of all kinds.
3. The state of the Mind where one saves only himself without any effort.
4. The state of the Mind where one saves only himself with a great effort.
5. The state of the Mind where one merely enjoys pleasures.
6. The state of the Mind where one acts well for the duty's sake.
7. The state of the Mind where one acts well for the sake of his own fame and interest.
8. The state of the Mind where one is fool and without shame.
9. The state of the Mind where one is sordid and covetous.
10. The state of the Mind where one is hard-hearted and lawless.

The Mandala shows that all things and all phenomena in all the times and all the spaces are in essence one and the same, and that they are in nature pure and eternal. In short, the Mandala is the Buddha of original enlightenment, but not the Buddha of glorious stature and features. The Buddha of original enlightenment pervades through all the times and all the spaces, and is closely interwoven with all things and all phenomena. He is universal and all-present. Earth, Water, Fire and Air are the

the spiritual body of the Buddha. Color, Sound, Smell, Taste, Touch and Things are also the Buddha's spiritual body. Form, Perception, Name, Conception and Knowledge, as well as the Actions of Body, Mouth and Will, are the Buddha's compensation-body. Head, Trunk, Hands and Feet, as well as Eyes, Ears, Nose, Tongue and so forth, are the Buddha's transformation-body. Things and events are all convertible with one another; they are not different from one another even a bit. When these reasons are understood, there are displayed the three bodies of the Buddha of original enlightenment. The anger of infernal beings, the folly of beasts, the avarice of hungry devils, and all base qualities proper to other living beings, they all put together form the whole body of the Buddha of original enlightenment. What represents this mysterious relation of things is called the Great Mandala. As the waters of thousand rivers entering into the ocean are mixed up with one another and have one and the same taste in spite of their original difference of taste, so all things and all beings of all the worlds, when once entered in the Ocean of the Truth and seen by the intellectual eyes of the Buddha, instantly become one and the same and show themselves identical with the great intellect of the Buddha of original enlightenment.

Thus Sâkyamuni showed that the chief object of worship or Mandala is his own body. But his true idea does not stop here. He meant that even the body of any vulgar person, nay of any living being, can be the object of worship since it is one and the same with the Truth and the Buddha's body. Nichiren says: "What is the real substance of the Holy Book? It is nothing else than a human being, who being begotten by a father and a mother believes in the Holy Book." The Mandala is a grand mirror of enlightenment, in which all things and all phenomena are at once reflected together. If a man sits in front of this mirror and reflects his own body there-on, he will find his body instantly changed into the spiritual body of the Buddha of original enlightenment, and

also discover in his body the source from which all things and all phenomena in the external world have taken their rise. So the title of the Holy Book inscribed in the middle part of the Mandala is what represents his body proper while the various figures put in its surroundings represent the thousand transformations of his body. These figures are the representatives of the ten worlds of living beings. Therefore the body of any individual, when reflected on the Mandala-mirror, is the sum total of these ten worlds, nay the sum total of all things and all phenomena in all the times and all the spaces. The ten worlds are in reality one and the same body. Since good ideas and bad ideas arise out of this one body, they pervade through the ten transformations of this one body, that is, the ten worlds. Hence if one mere thought becomes refined and the Buddha's mind, these ten worlds become the Buddha's mind. On the contrary, if one mere thought becomes debased into the mind of an infernal being, the ten worlds become debased into the mind of an infernal being. In spite of its littleness, one mere thought has a widely and quickly influencing power. This power may be compared to that possessed by water and fire. If a handful of water is put into the mouth, the whole body instantly feels the sensation of coolness. If the two hands are put over a stove, warmth is felt at the tiptoes. So one mere thought, if good, displays enlightenment, and, if bad, brings forth darkness. The reason is that since the essence is one and the same, the influence is universal. Therefore we must be careful in forming even a mere thought. Selfish motive and public motive are the point on which the two different roads of the "Good" and the "Bad" take their departure. Therefore Sâkyamuni chiefly insisted on the doctrines, that we ought to forget the difference between "the self" and "the other," that we ought to practice self-denial and to know the limit of satisfaction, that we ought to lead the conduct of Eugen or the personification of Reason, and that we ought to live in peace with our neighbors. If a man sitting in front of the

Mandala finds out his body's being identical with the real state of the ten worlds ; if he destroys in his mind the distinction between his own self and all other things ; if he gets free from the passions of Love and Hatred, it is then certain that he can well control Pleasure, Cheerfulness, Anger, Sorrow, and so forth, whenever they arise, and can be just and impartial wherever he comes in contact with other persons. Then his person is already partially entered in the region of Buddhas even in his present life. Why does he doubt that he will become Buddha in the after life ? Therefore Nichiren says :

“ The doctrines of our Sect stand far above those of the other eight sects. Our doctrines teach us that we can become Buddhas quickly and instantly. If one sees that the Mind, the Buddha and all living beings are all together kept in his mere thought and cannot be found anywhere else, he, however low in intellect, can certainly attain at enlightenment in his present life. If this man of low intellect can attain at enlightenment, why can not it be attained at by any one who has higher intellect ? If it be so with him, it is still more so with one who is possessed of highest intellect. Since the life-long taught doctrines of Sâkyamuni are those which make the nature of “ a living being ” their basis to stand upon, any one who can understand his own nature is called Buddha, and any one who cannot understand his own nature is called vulgar person.”

Sâkyamuni advanced with one step from the state of a human being to that of Buddha and brought forth thousand ever-lasting blessings upon this world. Nichiren also advanced with one step from the state of a human being to that of a Bodhisattva or wise being which is only one stage below that of a Buddha. He becoming a Bodhisattva made a great mission, the influence of which has continued without any loss for about seven hundred years. It is not difficult for any one to become a Bodhisattva or a Buddha. Though it is generally regarded as a difficult matter that women

become Buddhas, a female Dragon is said to have become a Buddha. If a female Dragon could become a Buddha, why can we say that women cannot become Buddhas at all? Deva-datta became a Buddha inspite of his infernal character. If he became a Buddha why can not another man become a Buddha? That Nichiren became enlightened shows that even the vulgar people of the Last Days of the Law can get free from all evils and become Buddhas. To attempt to be a Nichiren and a Sâkyamuni ought to be the first motive of any one who believes in the doctrine of our Sect and stretches his self-reliance as much as possible. The Man is said by the Chinese Teachers to be the chief of all living beings in this world. If a man is busy in pursuing his own interest and does not know how to live in peace with his neighbors, why can he be called the chief of all living beings? There is one who does not know that his real nature is identical with the Buddha of original enlightenment, but does regard himself only as a base and mean fellow who can never become enlightened. There is one who has become a beggar. He was formerly the only son of a rich man who loved him very much. He left his father and wandered to and fro. Thus elapsed fourty or fifty years while the father removed his house to a foreign land. So the son can not return home and has become a beggar. A great Chinese Teacher called Sôsyû is said to have become a butterfly in a dream. This butterfly, of couse, is not the real Sôsyû. So the beggarliness is not the real state of the only son of a rich man, but only a temporary image of that son. Alas! he thinks himself a beggar. So thinking he is taken a captive by the five appetites of Color, Sound, Smell, Taste and Touch and humbled by the seven passions of Chearfulness, Anger, Sorrow, Pleasure, Love, Hatred and Avarice; he becomes unjust and partial and only aims at self-interests; he sinks in the gulfs of Sadness, Melanchory, Pain and Trouble; he presumes that in the future his soul is destined to pass through a series of painful transformations, in the Six Forms

of living beings such as those of infernal beings, hungry devils, brutes and so forth. Let such a one awake from the dream and get unconfused. Our Sect sets up the Great Mandala or the chief object of worship, which shows the identity of the vulgar people with the Buddha and makes the vulgar people able to have the determination of becoming enlightened.

If that beggar looks at this Mandala and has his body reflected there so that he gets free from the base idea of self-renunciation, he will soon become the Buddha of original enlightenment in spite of his being a vulgar person in appearance, just as when Sôsyû awakening from his dream the butterfly again became Sôsyû himself. Thus restored the beggar will be once more the real son of a rich man. Sâriputra, one of Sâkyamuni's disciples, is said to have become Keko Buddha without any change in his appearance. Therefore Sâkyamuni says: "The Mandala is the mysterious scene where the vulgar people can get enlightened and become Buddhas."

So far for the chief object of worship. The "Daimoku" or the title of the Holy Book is now to be explained. It is said above that the body of any one is nothing else than the Buddha's body. If this reason is known, every body ought to set forth the Buddha-heart when any thought is formed in his mind. The Buddha-heart means a benevolent heart. He ought to pursue the greatest interest proper to his real nature which is nothing else than enlightenment, and to reap the fruits which issue from the mutual pleasure between himself and his fellows. But the vulgar people being not firm in their determination cannot maintain and enjoy these fruits with a strong will and a deep meditation. Therefore our Sect lets them pursue the oral practice instead of the mental one, that is, substitute the repetition of the "Daimaku" or the title of the Holy Book for the intellectual discipline. To repeat the words "Na-Mu Myo-Ho Ren-Ge Kyo (南無妙法蓮華經)" is the oral practice in our Sect, the merits of which were known by Sâkyamuni himself very long ago. Indeed the "Daimoku" is the es-

sence of the Holy Book. If any one sincerely meditates on the Truth in mind and repeats the "Daimoku" in heart, he will surely receive and enjoy great blessings. Even as regards daily actions and engagements, whether they are pleasant or painful, and whether they are good or bad, if they are regarded as the mysterious manifestations of the Truth of the Good Law and as the representations of the transcendent power of the Holy Book, we are able not to make ourselves enslaved by an enrapturing condition in which we might chance to find ourselves, and also not to struggle to get free from an unhappy condition into which we might chance to fall; we can take pains for pains and pleasures for pleasures; we are not to be confused in the scenes of pains and pleasures; we are able to make ourselves the masters of our heart and mind but not to make our heart and mind the masters of ourselves; we can suppress the five appetites and seven passions and become possessed of a Buddha-body which is full of the four virtues of Eternity, Peace, Enlightenment and Purity. Thus conditioned we are able to make our mind get rid of baseness and meanness. If anger and fury are raging, let us quiet ourselves and meditate on the matter, when we are able to attain at our goal. Among the figures inscribed in the Mandala there is that of Deva-datta the bitterest enemy of Sâkyamuni. Deva-datta is put in the Mandala as the representative of infernal beings. He fell into the infernal world since he had let anger and fury rage freely in his heart. But he could cast away illusions and confusions out of his mind and attain at the real state of anger and fury, that is, the Truth. He now became Tenwo Buddha without any change in his infernal form. Anger and fury formerly brought forth the infernal world: now they as the real state of things or the Truth brought forth the state of Buddha. This arose merely from the fact that Deva-datta became able to control his anger and fury. So it was with Deva-datta. Why might it be different with us? If we once open our eyes to look at the Truth, in spite of our anger and fury we can

feel peaceful and happy both in heart and mind ; we can find out equality and impartiality between ourselves and all others and attain at that pleasant condition which we can enjoy with all others. Is there a reason that we cannot become Buddhas, unless we can get free from anger and fury and become void and annihilated ? Ignorant men and women, who cannot read and write, can surely attain at the state of Buddhas, if they sincerely repeat the "Daimoku" or "Na-Mu Myô Hô Ren-Ge Kyô." This is the miraculous oral practice in our Sect.

What is the "Kaidan" or the place for receiving moral precepts ? It is easily to be understood, since we have already learned what are the "Honzon" and the "Daimoku," namely the chief object of worship and the title of the Holy Book. It is said above that our bodies are the body of the Buddha of original enlightenment. The real state of things is the miraculous scene to be reflected by the Buddha's enlightenment, that is, to be known by the Buddha's intellect. We ourselves are the Buddha's intellect while the real state of things is a scene to be reflected by our own enlightenment. The Intellect is in the same relation to this miraculous scene as the cover of a vessel is to the vessel itself. As the cover does correspond to the vessel, so the Intellect does correspond to the scene. If we practice the repetition of the "Daimoku" and make our thoughts pure and clean, the bad appetites and passions naturally disappear by themselves so that we are inspired with the good moral precepts of our Sect. Walking, stopping, sitting upright, lying down, speaking, being silent, engaging in an action, refraining from an action, in all these situations we can let ourselves get at the mysterious deliverance ; Birth, Old Age, Disease and Death disappear by themselves ; Fears, Sorrows, Pains and Troubles vanish away forever. What are left behind are only Eternity, Peace, Enlightenment and Purity. Thus we find ourselves in the paradise of Buddhas. The region on which we live is the land of Glorious Light. Therefore

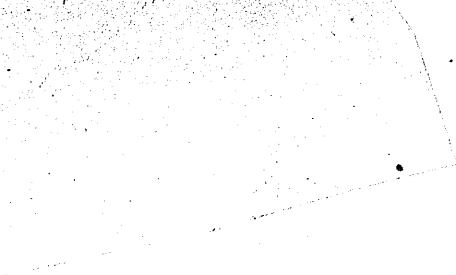
the Holy Book says: "We ought to know that *this place* is the 'Kaidan.'" This means that whatever a place, where we practice the doctrines of the Holy Book, is fit for a "Kaidan." If it is fit for a "Kaidan," it is inhabited by all Buddhas. Such is the nature of the "Kaidan" taught by our Sect. In the "Rissyô-ankoku Ron" Nichiren says as follows:

"The believers in the false doctrines! change your manner of belief and return back to the true doctrines. You will then find that the worlds of evils, mortal, material and spiritual, are all the World of the Buddhas. Why does the World of Buddhas decline? All worlds in all the spaces are the Land of Jewels. Why does the Land of Jewels fall down? The World is free from decline: The Land is without ruin. Then any one's body is quiet and peaceful: his mind is in ecstasy."

To set up the Good Law and to make the State peaceful, this is the fundamental doctrine of the Nichiren Sect. The Sect establishes, as seen above, the three Secret Laws—the "Honzon," the "Daimoku" and the "Kaidan." They are the means by which the vulgar people can become Buddhas. The Sect also promulgates the doctrine on the eternity of countries.

This doctrine makes the family and the State quiet and peaceful. Summing up all said above, we may say that our Sect blesses all living beings in the present life and delivers them from pains in the future.





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